

Bartholomew Diderici.
Shannon OR, *Shannon*
The DOCTRINE
OF
BAPTISMS.

Reduced from its Ancient and Modern
Corruptions ;

AND

Restored to its Primitive Soundness
and Integrity,

According to { The Word of Truth,
The Substance of Faith, and
The Nature of Christs Kingdom.

Wm Deller and

ISAII. 52. 15.

*That which hath not been told them, they shall see ; and that
which they have not heard, they shall consider.*

LONDON,

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THE DOCTRINE

BAPTISMS

AS SET FORTH IN THE SCRIPTURES

AND

IN THE PRACTICE OF THE CHURCH

AND

THE HISTORY OF THE DOCTRINE

LONDON:

Printed by J. G. & J. W. at the Black Swan, in the Strand, near the Temple Church.

To the Reader.

THe Doctrine of Baptismes
hath been dark and obscure
in the Church, from the very
primitive times, and hath had
more of humane notion then of divine
truth in it; and therefore Zuinglius
writing touching this Point, speaks thus in
the beginning of his Book, Illud mihi
ingenue circa libri initium dicendum
est, fere omnes eos, quotquot ab ipsis
Apostolorum temporibus, de Baptismo
scribere instituerunt, non in paucis
(quod pace omnium hominum, dictum
esse velim) a scopo aberravisse: *that is,*
In the beginning of my Book (*saith he*)
I must ingeniously profess, that almost
all those that have undertaken to write

Zuingl. libel.
de Baptif. tom.
2. f. 57.

of Baptisme, even from the very times
of the Apostles, have (which I desire
may be spoken with the favour of all)
not in a few things erred from the
scope. *And as he affirmes, that almost all
before him had erred in many things
touching Baptisme, so did he himself also
erre as well as they, not in a few: and it is
as free for me, or any body else, to differ
from him and other late Writers, as for
them to differ from former Writers, espe-
cially if that be true which Godly and
learned Chemnitius affirmes out of Au-
gustine, that these things are not tan-
quam articuli fidei, a quibus diversum
sentire piaculum sit Anathemate dig-
num.*

*Chemnit. Exa-
men Concil.
Trident. l. de
Bapt.*

*And therefore, Reader, I acquaint
thee beforehand, that in this point I shall
speak much otherwise, then all former or
later Writers whatever that I have
met*

met with: and though I do do not without
some fear and trembling, dissent from
so many worthy and gracious men, that
have been and are otherwise minded, yet
it is the less grievous to me, because I dif-
fer from them, (I can say it in truth be-
fore the Lord) not out of any desire to be
singular, or for any worldly or carnal
end whatever; but onely that I might
cleave to the clear and evident Word of
God alone, even there where I see the ve-
ry faithful to leave it; seeing I am rather
to joyn to the Word without men, then
to joyn to men without the Word; and
where I find the holiest men in the world
and the Word parting; I am there to
leave them, and to go along with the
Word.

And so in all love and meekness I ten-
der this discourse to thee, desiring that if
thou canst not at the present agree to what

is therein contained, yet that thou wouldst not rashly judge and reproach it, seeing through God's goodness, it may come to pass, that what thou knowst not now, thou mayst know afterwards.

But because I see this present Generation so rooted and built up in the Doctrines of men, I have the less hope that this truth will prevail with them, and therefore I appeal to the next Generation, which will be farther removed from those evils, and will be brought neerer to the Word; but especially to that people whom God hath and shall form by his Spirit for himself, for these onely will be able to make just and righteous judgement in this matter, seeing they have the Anointing to be their Teacher, and the Lamb to be their Light.

The



The DOCTRINE
OF
BAPTISMS.



He Lord fore-seeing how great an evil it would be in the Church to leave men either to their own or to other mens opinions and judgement in the things of God, did in the very beginning of the Gospel command and bind all the faithful to hear Christ alone, saying from Heaven (that we might give absolute credit to his voice) *This is my beloved Son in whom I am well pleased, hear him:* and the more the faithful have kept to the Word of Christ, the more they have been free from error; and the more they have left this, and turned aside after the Doctrines of men, (though men in some measure faithful and holy) the more have they been perverted and seduced; inso-much that the true Church of God and the very faithful themselves, have received, held, and maintained divers errors, and false Doctrines, and Opinions, even for many Ages and Generations; yea, and have not been altogether free from some, from the very Apostles times: and because many or most Godly men in former Ages held such and such Opinions, therefore the following ages have taken then upon trust from them, and have entertained them as sure and certain, though not at all consulting in those points, with the great Doctor and Apostle of the New Testament

Jesu

The faithful have been overtaken with Error, when they have left the Word.

The Doctrine of Baptisms.

Jesus Christ. And thus have the very *Elect* themselves been drawn into *much error*, though they have still had *Christ* for their *foundation*, and were *built* on him so firmly by faith, that the *Gates of hell* could not prevail against them.

The way to escape all error, is to cleave close to the Word.

Now to free the *faithful* from the *former mistake*, (and consequently from *all error*) there is no other way then *this*, wholly to forsake the *Doctrines of men*, and to lay by all those *Opinions* that we have sucked in from our very *cradles*, and which are now become even a *natural Religion* to us, I say, utterly to lay by and wholly to forget all these things, and to come *immediately* to the *pure and unerring Word of God*, and to the voice of *Jesus Christ* himself by his *Spirit*, wherein all things are *true, sincere and perfect*; and not to bring *hearts* to the *Word*, that are prepossessed with *Doctrines and Opinions* learned of *men*, but to come thither with hearts and consciences *free and uningaged*, and in all meekness, uprightness, and simplicity of heart, to hear what *Jesus Christ*, the *faithful and true witness*, will say to his *Spirit*, which also is the *Spirit of truth*; and to receive and believe *that alone*, though never so differing from the *Opinions and Doctrines* of this *present Age* as well as of the *former*, and though perhaps the *whole Nation* would be offended with it.

The course the Author took to finde out the truth, in this Point.

And *this* is the *course* that I have observed, to come to some *clear and certain knowledge* in the *Doctrine of Baptisme*: for having read *much*, and discoursed with *many*, touching *this Point*, and having *seriously* considered what they say, as one that searched after the *truth*, for *it self only*, and for the *satisfaction* of my *own soul*; I do profess I could not find *anything* almost spoken, for my spirit *boldly and safely* to leane on, as perceiving *most* of what they said, to be but the *apprehensions and thoughts* of *men*, and that they spake very much by *conjecture* and at *uncertainty* in this matter: and thereupon I resolved, *wholly* to withdraw from such *discourse*, and to lay down whatever *Opinions* I had before entertained touching this *Point*, and to come to the *plaine and manifest Scriptures*, and from *thence* (after much seeking God) to *learne* whatever the *Lord* should please to teach me; choosing rather, to build on the *clear Word*, though alone, then on any *uncertain inferences* and *blind conjectures* of *men*, though imbraced and magnified by *all the world*.

Now

Now in this *inquiry* from the *Word*, I met wit that place *Heb.* 6. 2. where the *Apostle* speaking of some of the *first* and *initial* points of *Christian Religion*, names *Barrisquus* *Διδάσκων*, the doctrine of *Baptismes*; whence I perceived that in the *Primitive Church*, they had the *Doctrine* of *Baptismes* in the *plural number*, and therefore did apply my self to search from the *Word* what these *Baptisms* might be, and so met with the *Baptists* own *Doctrine* touching *Baptisms*, mentioned *Mat.* 3. *Mar.* 1. *Luk.* 3. and *Joh.* 1. (for all the *Evangelists* make mention of this, it being a matter of so great concernment) & *Luke* makes mention of the ground of this *Doctrine* of the *Baptist*, chap. 3. 15. *As the people were in expectation* (saith he) *and all men mused in their hearts of John, whether he were the Christ or not, John answered, saying, &c.* the People it seems, had great and high thoughts of *John*, because he was the Son of the *High Priest*, conceived after an extraordinary manner, his Parents being both well stricken in age, and past children by the course of nature; and then the manner of his life was strange, for he lived in the wilderness, out of the ordinary converse of the world; and his apparel and diet were unusual, being raiment of Camels haire, and a leatherne girdle about his loynes, and his meat locusts and wild honey; but especially his Ministry was mighty, being in the spirit and power of *Elias*; and his *Baptism* new and famous; so that all the People stood in great expectation of some work or event from Him, that should manifest him to be the *Christ*; wherefore *John*, to take them off from that cross and dangerous mistake, plainly told them all, and that openly that he was not the *Christ*, but that there was a great deal of difference between himself and the *Messias*, and that both in regard of his Person and Office.

First for his Office. For he begins to shew the difference from thence, because the newness of his *Baptisme* was the occasion, of the Peoples conceiving, that he was the *Messias*; whereupon he vilifies his own *Baptisme* in respect of *Christs*; saith he, *I indeed baptize you with water*, that is, my *Baptisme* is but *water-baptisme*, that washes the body onely, with a corporeal Element; but one mightier then I comes, for I am but a creature, He the Power of God, I but a Servant, He the Lord of all, and one so infinitely excellent above all that I am, that the latchet of his shoes I am

Inquiry from the Word.

The Baptists own Doctrine touching Baptismes.

Great difference between Christ and John, in regard of their Persons and Offices.

not worthy to unloose: that is, I am unworthy to performe the meanest and lowest Office for Him. And having thus first spoken meanly of his own Baptisme, and then magnified Christs Person above his own, now he proceeds also to magnifie Christs baptisme above his own: He (saith he) shall baptize you with the Holy Spirit and with fire; that is, I that am a *Servant* do baptize with water, but he that is the *San* baptizes with the Spirit; my Baptisme washes but the body, from the filth of the flesh, but his, the soul from the filth of sin; so that how much the Spirit excels water, and God the creature, so much his Baptisme transcends mine.

John Baptism
and Christs
were distinct
Baptisms.

Aug. contr. li-
ter. Petil. 2. c.
37.

Now hence I gather clearly, even from the Baptists owne mouth, that *Iohns Baptism* and *Christs*, were distinct Baptisms, the one *Water-Baptism*, the other *Fire-Baptism*: and though our late Writers and Teachers, have and do affirm, that *Iohns Baptisme* and *Christs* make up but one entire Baptisme, yet all generally of the ancient Christians apprehended them to be distinct; one whereof, saith, *Illud manifestum est, alium fuisse Iohannis Baptismum, alium Christi*: and I could produce many more Testimonies besides, but it is not my meaning to intangle any body with the Authorities of men, and therefore I shall make it plain by cleare Scriptures, and evidences from them, that *Iohns Baptism* and *Christs* are distinct.

1. *Iohns Baptism* and *Christs* are distinct in their Apellations, in Scripture; for *Iohns Baptisme* was still so called, even when the Apostles used it; and it was not called by their Names who administered it, but was still called *Iohns Baptism*: yea after *Christs Baptisme* came in, *Iohns* still retained its name, as being distinct from it; and therefore, *Act. 18. 24, 25.* it is said, *Apollos taught diligently the things of the Lord, knowing only Τὸ Βαπτισμα Ἰωάννου*, the Baptism of Iohn.

2. The Scripture saith, that *Christs Baptisme* was to follow *Iohns*, and did not accompany it at the same time, for *Mat. 3.* *Iohn* saith, *ἐγὼ μὲν βαπτίζω*, I doe baptize you with water, but he, that comes after me, i. e. in order of time, *αὐτὸς ὑμᾶς βαπτίσει* he shall baptize you: and in *Luke 3.* *ἐγὼ μὲν ἐβαπτίζα*, I have baptized you, *αὐτὸς ἔσται βαπτίζων*, but he shall baptize you; which places plainly declare, that *Christs Baptisme* did not go along with *Iohns*, but was to follow it, and that he was to baptize with

with the Spirit, after *Iohns Water-Baptism* had had its full course; to wit, when he was risen from the dead and ascended into heaven. And therefore *Christ* after he was risen from the dead, and immediately before he was to ascend into heaven, though his *Disciples* had used *water-Baptism*, or *Iohns Baptism*, for above three yeares, yet affirms, that that which *John* had said of Him touching his baptizing with the Spirit, was not yet fulfilled, but was shortly to be fulfilled, as appeares *Act. 1. 4, 5.* *Christ* being assembled with the *Apostles*, commanded them that they should not depart from *Jerusalem*, but wait for the Promise of the Father, which, saith he, you have heard of me; for *John* truly baptized with water, but ye shall be baptized with the Spirit, not many daies hence; and this was fulfilled at the day of *Pentecost*: whence it is evident, that *Christs Baptism* did not go along with *Iohns*, and make that up one entire Baptism with it self, seeing it followed almost four yeares after; and therefore *Iohns Baptism* and *Christs* must needs be distinct.

3. It is evident, that *Christs Baptism* and *Iohns* were distinct, in as much as the Baptism of *Christ* was necessary for those very persons, who had before been baptized with the Baptism of *Iohn*; whereas if *Iohns Baptism* had been one and the same with *Christs*, that onely had been sufficient; but now, those whom *Iohn* had baptized with water, *Christ* was to baptize againe with the Spirit, as in that place before mentioned; I have baptized you with water, but one comes after me who shall baptize you with the Spirit, even you whom I have before baptized with water: and this was not a second Baptism, but the first Baptism of the New Testament, *Iohns Baptism* being more legall then Evangelical; and Evangelical only in so much, as it pointed out this Baptism of *Christ* at hand.

Again, the *Baptist* himself saith, I have need to be baptized of thee; so that the very *Author* or chief *Minister* of *Water-Baptism* stood in need of *Spirit-Baptism* himself. *Paul* also, *Act. 19.* when he found certain *Disciples* baptized onely with the Baptism of *Iohn*, he baptized them again in the Name of *Christ*, because they had not received the Spirit; and this Baptism into the Name of *Christ*, was not the repeating of any water, but merely the gift of the Spirit; for *Paul* preached to them largely the Doctrine of

Faith in Christ, (for the *Text* relates but the *abstract* of the thing) and *laid his hands* on them, and through his *Ministry* the *Holy Spirit* came upon them; and this was *Christs Baptism* indeed, and no *renewing of water* at all, as the *Anabaptists* would find inforce from this place.

By these things it is evident, that *Christs Baptism* and *Iohns* are *distinct*; and therefore, as what *God* hath *joynd*, no *man* ought to put *asunder*; so what *God* hath put *asunder*, no *man* ought to *joyn*; as if the *Baptism* of *Christ* were *insufficient* and *incomplete*, except we should add to it the *Baptism* of *Iohn*; which is exceedingly to eclipse the *brighness* of the *Son of God*, and to draw a *veil* over the *greatest glory* of the *New Testament*, which is the *Baptism* of the *Spirit*.

Object.

If the *ordinary* Objection shall be offered against this, to wit, that *Iohns Doctrine* was the *same* with *Christs*, and therefore his *Baptism* also was the *same* with his.

Ans.

I answer, It is most true, that *Iohn* did preach *Christ* clearly, both in regard of his *Person* and *Offices*; but this was not his *proper work*, as he was the *Baptist*, but in so much as he preached *Christ* in the *Spirit*, he belonged to the *Kingdom of Christ*, which is *spiritual*, as also *Abraham*, *Moses*, *David*, *Isaiah*, and all the *Prophets*, did in the *same* sense; but so far forth as he preached the *Doctrine* and administered the *Baptism* of *Repentance*, and both these not *really* and *spiritually*, but onely in the *letter* and *sign*, so far he belonged to the *Old Testament* rather then to the *New*: and here was *Iohn* in his *proper Office*. I say, so far as *Iohn* preached *Christ* *spiritually*, he did not *that* as *Iohn* the *Baptist*, but as *Iohn* a *Believer*: and so the *same* *Iohn* in regard of his *Baptists Office*, belonged to the *Old Testament*, but according to the *Revelation* which he had from the *Father* touching *Christ*, and his *Faith* in him, and *Confession* of him, he belonged to the *New*. And except we learne thus to *distinguish* of *Iohns Doctrine*, to wit, what he preached as *Baptist*, and in his *proper Office*, and what as a *Believer*, who had the *Revelation* of the *Father*, we shall never understand his *Baptism* aright: for *Iohns baptism* was the *seal* of his *Old Testament-Doctrine*, and not of his *New*, or of his *owne* immediate *Ministry*, and not of *Christs*; at the highest, *Iohns Ministry* and *baptism* pointed out *Christs*, but neither of them were the *same* with *Christs*.

And

The Doctrine of Baptisms.

And thus having cleared from the *Word*, that *Iohn baptisme* is distinct from *Christs*, I shall proceed to speak of each of these baptisms apart by themselves, and to hold forth to others what my self have learned touching them, from the same *Word*.

And first, I begin with *Iohns baptisme*, as being the first in order of time.

Now the *baptism* of *Iohn* was brought in besides the rite and manner of the *Law*, and so was a sign of a great change to follow; the Jews indeed had their baptisms in the *Law*, for they washed their members, garments, vessels, &c. and by this they were cleansed from legal pollutions, but not from any sin, or staine that did cleave to their conscience: but *Iohn* was the *Author* or first *Minister* of a new and unwonted baptism, calling all men to Repentance for sin, and to flee from the wrath to come, and awakening them to confession of sin, and amendment of life, and also pointing out One to come, and now at hand: who should do all these things for them indeed, which neither he nor his baptism could do.

Now touching *Iohns baptism*, I shall shew,

First, the *Honorableness* of it in it self.

And secondly, the *Weakness* and *Imperfection* of it in reference to *Christ*.

And thirdly, the *Continuance* and *Duration* of it.

1. For the *Honorableness* of it self, it appears in several passages.

1. That though the baptism of *Iohn* in it self were more legal then *Evangelical*, yet in this it did excell all the former legal Baptismes, that it pointed out *Christs baptism* near at hand; for as *Iohn* himselfe was greater then all the former Prophets, because he pointed out with his finger *Christ* the true and great Prophet of the Church; so his baptism was more excellent then all the former baptisms, because it pointed out *Christs great and glorious Baptism* now at hand, as he saith, *I baptize with water, and he that comes after me shall baptize with the Spirit*.

2. *Iohns Baptisme* was from *Heaven* and not from *Men* it had its institution from *God*, and was not an Ordinance he took up of his own head: *Luk. 3. 2.* it is said, that at the beginning of *Iohns* setting forth to his baptism and Ministry, that the *Word* of *God*

*The Baptism
of Iohn, or wa-
ter-Baptism.*

*The honorable-
ness of Iohns
Baptism in it
self.*

came to him in the wilderness; that is, he was inspired, instructed and taught by a Word from God himselfe touching his Ministry, baptisme, and the discovery of Christ he was to make; and *Ioh. 1. 6.* There was a man sent from God, whose name was John; and *ver. 33.* He that sent me to baptize with water said unto me: he went not of his own accord, but God sent him to baptize; so that as God was the Author of those inferiour baptismes of Moses, so of this more high and excellent baptism of John; and hereupon the Publicans that received *Iohns* baptisme, are said to justify God; and the Pharisees and Lawyers that refused it, to reject against themselves, that is, to their own harm, the Counsel of God, *Luke 7. 29 30.*

3. Christ himselfe, who was born under the Law, and subject to the Law, submitted himself also to the baptism of John, as the last and liveliest Ceremonie, *Mat. 3. 13.* Then cometh Jesus from Galilee to Jordan to be baptized of him; and so Christ who had submitted himselfe to the Circumcision of Moses, submitted himselfe also to the Baptisme of John; and as he submitted himselfe to all the Ceremonies of Moses, not for his own sake, but for ours, so also to the baptism of John. For seeing Christ was free from sin, he stood in no need of Repentance, and so not of that baptism, which was the baptism of Repentance for the Remission of sin; but there the Head who was free from sin, was baptized for the body, which was full of sin, that he might fulfill all righteousness in his owne Person. And this was a great Honour to the Baptisme of John, that Christ (though in reference to our flesh more then his owne) submitted himselfe to it.

Thus it appears that the baptism of John was very Honourable, and of high account in its time, so that the very Disciples of Christ took it up, and Christ himselfe suffered them, because *Iohns* baptism was the signe and fore-runner of His, and because the time of his owne Baptisme was not yet come; but Christ himselfe used it not, as *Iohn* witnesseth *Chap. 4. 2.* saying, *Jesus* himselfe baptized not, but his Disciples, to wit, with *Iohns* baptism, which was water-baptism. For it became not the Son of God to baptize with a Creature; nor the Lord of all to use the baptism of a servant.

And thus having shewed how Honourable *Iohns* Baptisme was in it selfe; (wherein I conceive I have not done him, though a servant

vant, the least prejudice, but have fully attributed to his Office whatever the Word, or He himself a Messenger from God attributes to it) I shall now proceed to shew, That the baptism of John, how Honorable and Excellent soever, is yet far beneath and below Christs, yea and most Weak and Imperfect in comparison of his.

2 The weakness & Imperfection of it, in reference to Christs.

For first, Johns Baptisme was with a Creature with the Element of Water; for the Creature could baptize but with the Creature that is, John with Water; and so this was far beneath the Baptism of Christ, which was the work of God by God, the work of the Father by the Son, and of the Son by the Spirit.

2. Johns Baptism was *tantum exterius lavacrum*, but Outward, and reached the Outward man onely; the Baptism of water reached but the body, and it could pierce no deeper; and after all the washing of the body with water, the Soul still remained as full of filth, sin and corruption as ever; and so it was far beneath Christs, which reaches the Soul: the baptism of John was the baptism of bodies, but the baptism of Christ the baptism of Souls; and onely the baptism of the Spirit reaches the Spirit, and attaines to the Soul, Conscience, and Inner man, to purge and purifie them.

3. The baptism of John was but a Signe and Ceremony, though it had more life and light in it, then any of the signes of the Law, as being nearer to Christ, and more newly revived by God; and so though usefull in its season yet the Efficacy of it (after the manner of all signes) was but weak.

For first, it did not give the Spirit, not one drop of the Spirit; yea some who were baptized with Johns Baptisme, did not know the way of the Lord perfectly, that is, had no certain knowledge of Christ the only way to God, as Apollas, Act. 18. yea some of them did not so much as know, whether there were any Holy Ghost or no, as those twelve Disciples, Act. 19. much less had received the Spirit.

Secondly, Neither did it give Repentance and Remission of sin; (for what was the plunging of a man in cold water towards Repentance and Remission of sin?) but these, were the works of Christs own Baptisme, which is the baptism of the Spirit: for no man can repent of sin, but by the presence of the righteousness of God in his heart, which is the work of that spirit, which is given in Christs

Christs baptism: neither can any remit sin but God; our sins are never forgiven by God, till God dwel in us through *Jesus Christ*, by the work of the *Spirit*: so that *Repentance* was given, and *Sin* forgiven but in hope onely in *Johns baptism*, but really and truly in *Christs*, which was the reall Baptisme of *Repentance* and *Remission* of Sins.

Thirdly Neither did it give entrance into the *Kingdom* of God; for the *Kingdome* of God is a *spiritual Kingdome*, and no *earthly* or *corporeal* thing can give entrance into it: the *baptism* in the *water* of *Jordan* could deliver no man up into the *Kingdome* of God, but the *baptisme* in that *River* that makes glad the *City* of God, *Psal.* 46. 4. in that *River* cleare as *chrystall*, that proceeds from the *throne* of God and of the *Lamb*, which is the *Spirit*, which delivers up all that partakes of it, first, into the *Kingdom* of the *Son*, and after through that, into the *Kingdome* of the *Father*. The *baptism* of *John*, left men in that *Old World* wherein it found them, but the *baptisme* of *Christ*, delivers them up into the *New World*, or the *Kingdom* of God.

Now in all these regards it appeares, that *Johns baptism* did not do the work of the *baptisme* of the *new Testament*, for then that onely had been sufficient, and there had been no need of *Christs* to come.

And thus you see that the *baptisme* of *John* as it is *Distinct* from *Christs*, so it is far *inferiour* to *His*. And therefore great hath been the *mistake* of many, for *several Ages*, who have made *Johns baptism* *Equal* to *Christs*; for what is this, but to make the *servant* equal to the *Lord*, and to set downe the *creature* in the *Throne* of the onely *Begotten* of the *Father*? yea, and it is the quite *perverting* of *Johns Office*, for *John* was to be a *burning and shining light*, to usher in *Christ* the *true Light*: he was to be, as the *Morning-star* to usher in *Christ* the *Son of righteousness*, and was not to be so much *Clouds* and *Darkness* to obicure him: he was but to *point out* *Christ* and *depart* again, and not to sit in *equal Glory* with him, on his *Throne* in the *New Testament*. *John* said, He was not worthy to beare his *shoes*, and therefore they do not well, who have prepared an *equal Crown* for him with *Christ*, who is *King of kings*, and *Lord of lords*.

Wherefore we must take great heed that we do not so magnifie
Johns

Johns Office, as to *intrēch* on *Christs*, and to make the *Son*, out of the *bosome* of the *Father*, to take up the *baptism* of *John* a *servant*, and to administer one, *entirely his own*; surely this would not have been *sutable* to the *Glory*, of the *onely begotten Son* of *God*.

The *third* thing I propound to speak to touching *Johns baptism*; is the *Time* of its *Duration* or *Continuance*; and that was but *very short*: for *Johns baptism*, as all the *Ceremonies* of *Moses*, was but for a *time*; yea *This* being nearer the *Truth* and *Substance* then *they*, was of *less Duration*; as the *Morning-Star*, though *brighter* then the rest of those *heavenly Lights*, shines *less* while then *they*; because the *hasty appearance* of the *Sun* swallowes it up. And so *Johns baptism* was of great *use*, a little before *Christs manifestation* to *Israēl*, and continued till the time of his *Ascension*; and then, when *Christs baptism* began, the *shadow* was to give way to the *Substance*, and the *Signe* to the *truth*, and the *Letter* to the *Spirit*, and the *servant* to the *Son*: so that *Christs baptism* put an end to *Johns*, *fire-baptisme* to *water-baptisme*, and *Spirit-baptism* to *creature-baptism*. For as all the *Prophets* were until *John*, so *John* was until *Christ*; and *John* must no more exceed his bounds, then *Moses* and the *Prophets theirs*; but as the *Prophets* gave up to *John*, so *John* must give up to *Christ*. *Johns temporary Ministry* had a *temporary baptism*; but the *everlasting Gospel*, (which is, *that Word* in *our flesh*) hath an *everlasting baptism*, which is *the pouring out of the Spirit*. So then, *John* being a *servant* and *fore-runner* of *Christ*, *Christ* was not to take up his *baptism*, but *John* was to *resigne up his baptism* to *Christ*; yea, and as a *servant* to deliver up *all things* into his hands, as *Heire* and *Lord*: And so *Johns water-baptism* was to last but till *Christs fire-baptisme* should come in, and then the *fire* should *lick up the water*; and as *spirit-baptism* should *increase*, *water-baptisme* should *decrease*. So that *Johns baptism* or *water-baptism* (which is all one) belongs not to *Christs Kingdome*, which is a *Kingdome* not of the *letter*, but of the *Spirit*, not of *signes* and *shadowes*, but of the *truth*: and therefore we leave it, where we found it, even without the *bounds* and *reach* of *Christs Kingdome*: for *Johns Office* and *baptism* reached *unto Christs Kingdome*, but hath no place in it; and to bring *Signes* and *Ceremonies* into the *Kingdome*

3 The time of its Duration or Continuance.

Object.

dome of *truth*, is (if rightly understood) to act against *Christ glorified*.

Object. 1.

Answ.

Object. But some will say, This is strange indeed, that *Water-Baptism* should have no place in the *Kingdom of Christ*; and therefore pray stay a little, for we have many things to *object* against it.

Object. 1. Why, this would rob us of our Christendome.

I Answer, No: for it is not *Water* but *Spirit-Baptisme* that makes us *Christians*; and *Water-Baptism* hath been an unlawful *blending* or *mixing* of the *Church* and *World* together, so that hitherto they could not be well *differentiated* from each other, to the great prejudice of the *Congregation of Christ*.

Object. 2.

Answ.

Object. 2. But have so many Ages erred, that have used Water-Baptism.?

Answ. For the *Errors* of former *Ages*, and their great *mistakes* in many of the *Truth* of *God*, I have nothing to say, but that of the *Apostle*, *How unsearchable are his judgements*, and his *ways past finding out*!

Object. 3.

Answ.

3 Object. But you are the first man, for ought we know, that ever opposed it.

Answ. One single mean man with the *Word*, may very justly and lawfully contradict the whole world without it; *Truth* is not to be judged by *Multitudes*, or an *Unity*, but by the *Word*.

Object. 4.

Answ.

4 Object. But *Christ himself* was baptized with water, and surely that perpetuates it in the *Church*.

Answ. *Christ's* being baptized with water under *Iohn*, no more perpetuates *Water-Baptism* in the *Christian Church*, then his being *Circumcised* under *Moses*, perpetuates *Circumcision* in the *Christian Church*, or his submitting to other *Mosaical ceremonies* perpetuates them; *Christ* brings no temporall or carnall thing, into his everlasting and spirituall *Kingdom*, though *Himself* submitted to them under their severall dispensations in the season of them.

Object. 5.

Answ.

5 Object. But *Christ* justifies and commands *Water-Baptism* in *Ioh. 3. Except a man be born of water, &c.* and *Mat. 28. Teach and baptize.*

Answ. I confess these are places that many have mistaken to justify the practice of *Water-Baptisme*; but I shall shew you, that they do indeed misunderstand them. For that first place,
Ioh.

Ioh. 3. 5. Except a man be borne in $\text{u}^{\text{d}}\text{at}$ & $\text{u}^{\text{r}}\text{u}^{\text{a}}\text{t}$, of water the and Spirit, he cannot enter into the Kingdom of God; I confesse many of the Ancients have by water here understood Material water, and have interpreted the place of external Baptism, which was Iohns onely: and hereupon divers of them have exceedingly magnified water, and ascribed to it the washing of Souls, and the Regeneration of Christians in some measure, they not considering in the mean time what Christ saith in the very next vers. That which is born of the flesh is flesh and that which is born of the Spirit is Spirit; by which they might have learned, that outward and corporeal water can do nothing but outward and corporeal things, and can contribute nothing to the cleansing of souls and consciences from sin.

So that this place cannot be understood of corporeal water; and I could produce the Testimonies of many Godly men of good note to this purpose, but do forbear, because I would not have our faith built upon the Authorities of men; but the thing is evident from the Text it self, for it saith, *Except a man be born of water*, which shewes the water he speakes of, must be such, as is able to give a new birth, and to make a man a New, that is, a spiritual, holy, heavenly Creature; and no water can do this, but the Spirit; and therefore Christ adds to water the Spirit, by way of explication, as if he had said, *No man can enter into the Kingdom of God except he be born again of Water*, but the Water I speak of, is no Material Water; but the Spirit which is able to produce in us a heavenly Nature, through which only we can have entrance into a heavenly Kingdom, seeing flesh and blood cannot inherit the Kingdom of God; so that the Water Christ meanes in this place is the Spirit: and many other places give witness to this, *Ioh. 4. 10. If thou didst know who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living Water*: and Vers. 13. 14. *Iesus said unto her, Whosoever drinks of this water (meaning the water of the Well called Jacobs Well) shall thirst againe; but whosoever shall drink of the Water that I shall give him, shall never thirst, but the Water that I shall give him, shall be in him a Well of Water, springing up unto everlasting life*; and *Ioh. 7. 37, 38. Iesus stood and cried, saying, If any man thirst, let him come unto me and drink, he that believeth*

believeth on me as the Scripture hath said, out of his belly shall flow rivers of living Water; but this spake he of the Spirit, which they that believe on him should receive.

Now by *water* in all these places, is not meant *material water*, but the *Spirit*, as *Christ* himself explicates; and sure his *Testimony* alone is sufficient.

But again, if in this place, *Except a man be born of Water and Spirit*, you will needs understand *material water*, why then upon the same ground, you must needs understand that place in *Matthew* of *material fire*, where it is said, *Mat. 3. 11. He shall baptize you with the holy Spirit and with fire*; which is absurd to very reason to think: but *water* and *fire* in each place, added to the *Spirit* shew only the *Efficacy* of the *Spirit*; and so you may as well bring in the use of *Material fire* in Baptism, from the *Text* in *Matthew*, as of *Material water*, from the *Text* in *John*.

So that this place in *John* proves no *Authority* of *Christ*, for *water-Baptism* in his Kingdom, which is the *Church* of the *New Testament*.

Now the other place, *Mat. 28. 19. Go ye and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the holy Spirit*, is also of as little force as the former, to prove *water-baptism* to be an *Institution* of *Christ*. Indeed I finde, that where-ever men have met with the word *Baptism* or *baptize* in the *Scripture*, presently their thoughts have descended to *material water*; they not so well considering or understanding that *Water* which is the *Spirit*, which is the *only Water* that performs all the *Baptism* in the *Kingdom of God*.

Now for that place, *Go teach all Nations, baptizing them*, they understand it thus, *Teach* them, and *Baptism* them with *Material Water*, using this form of words, *I baptize thee in the Name of the Father, &c.* but herein they erre from the mind of *Christ*: for by these words *Christ* leads his Disciples from *Iohns Baptism* to his own; as if he had said, *Iohn* indeed baptized with *water*, and ye have *hitherto* used his *Baptism*, but I shall now shortly baptize you with my own *Baptisme* of the *Spirit*, and from that time I would have you go teach all Nations, and by the *Ministration of the Spirit*, not baptize them, or dip them in cold water, (as *Iohn* did in his owne *Baptisme*, and you in his) but baptize

tize them or dip them into the *Name of God the Father, Son, and Spirit*; & note that he saith not here, *Βαπτίζοντες αὐτοὺς ἐν τῷ ὀνόματι*, in the name, but *εἰς τὸ ὄνομα*, into the name of the Father, & c. and by the *Name of God* is meant the power and vertue of God, or God himself, as *Mark. 16.* Christ saith, *In my Name they shall cast out Devils*, that is, in my power and vertue; so that the sense lies thus, *Teach the Nations, and baptize them into the Name, &c.* that is, by your *Ministry*, which shall be of the *Spirit*, and not of the *Letter*, you shall baptize them, or dip them, or interest them into the *Name of God*, who is the *Father, Son, and Spirit*, as he hath discovered Himself in his last and most glorious discovery of himself in the *Gospel*; you shall (I say) dip them into his *Name*, or sprinkle his *Name* upon them, that they may be *holy, just, true, merciful, righteous, good, &c.* that is, your *Ministry*, after you have received the *Spirit*, shall have such efficacy, that it shall cloath men with the *Name of God*, and transforme them into his very *Nature*.

So that this place cannot be understood of *Water*, but in stead of baptizing in *Material water*, as *Iohn*, he tels them, *they* should baptize into the *Name of God*, in such sort that they that were before *sinfull, corrupt, and evil men*, should now be taken up into the glory of the *Name of God*. Neither can this place be understood of a *form of words* which the *Apostles* and their *Sucessors* should use in baptizing, as most men have thought and taught, seeing no place of *Scripture* can be named, wherein the *Apostles* in baptizing, used this form of words, saying, *I baptize thee in the Name of the Father, Son and Spirit*; which they had undoubtedly done, if *Christ* had commanded it as an *absolute form*. And because many will presently be ready to be enraged at this assertion, I will a little coole their heat with what *Zuinglius* saith of this place, who was one of the greatest enemies to the *Anabaptists* that was in his time, *Christus Iesus* (saith he) *baptismi formulam quateremur, his verbis non instituit, quemadmodum Theologi hactenus falso tradiderunt.* *Zuing. lib. de Bapt. p. 66. tom. 2 Oper.* that is, *Jesus Christ* did not in these words institute a form of Baptisme, which we should use, as *Divines* have hitherto falsely taught: and he affirms it upon the same ground I have mentioned before.

Again, if this place, *Go teach and baptize*, be meant *water-*

Baptisme. Paul did very ill observe the command of Christ, who baptized but two or three believing Families at the most with *Water-Baptisme*, and yet preached the Word in a circuit from *Jerusalem* to *Ilyricum*. *Act. 15. 19.* though many Kingdoms Countries, Villages people; but, I say, Paul though he used not *Water-Baptisme*, yet did punctually fulfil the command of Christ, and did teach them and baptize them into the Name of God. So that no question, there were many Churches planted in Pauls time, who believed in Christ and received the Spirit, and walked in fellowship with the Father and the Son, and with one another in the Father and the Son, who never were washed at all with *Water-Baptisme*; for Paul knew well, that no outward thing is of any account in the Kingdom of God, and that as *circumcision* and *uncircumcision* were nothing, so neither *water-Baptisme* nor the want of it, were any thing, but a new creature is ALL; and if there be Faith and the Spirit, they are sufficient to the Kingdome of God, without any outward ceremonies whatsoever.

So that neither of these two places prove any Institution of *Water-Baptisme* of Christ, but that still remains *John Baptisme* and not *Christs*.

¶ *Object. 6.*

6. *Object.* The last, and that which seems the strongest Objection, is, that the Apostles practised *Water-Baptisme*, not onely before Christs Baptisme came in, but after; and this is most evident in very many places in the *Acts of the Apostles*.

Ans.

Ans. I answer, True indeed, the Apostles did practise *Water-Baptisme*, but not from Christ, but from John, whose Baptisme they took up; and an Outward Ceremony of Honour and Account is not easily and suddenly laid down; and hence some of the Apostles used *Circumcision*, and that after the Ascension of Christ; for *Circumcision* was an honorable ceremony used from *Abrahams* time, and so they could not (no not in the time of the New Testament) suddenly and abruptly leave it off, but they did use it for a time for their sakes who were weak, well knowing that the *Circumcision without hands*, would by degrees put an end to the *Circumcision made with hands*. For Ceremonies are best laid down, and old customs best laid aside, by the efficacy of the Spirit and power of righteousness. And so in like manner the Apostles used the Baptisme of John, or *Water-baptisme*, it having been

been of *high account* in the dawning of the *day* of the *Gospel*, and for the *present* still continuing so; but they knew, that *Spirit* or *Fire-baptisme* would by degrees consume *water-baptisme*, and lick up all the drops of it; for so *John* himself intimates, saying: *He must increase, but I must decrease*; that is, the *Truth* must eat out the *Ceremony*, and the *Substance* the *Signe*, and the more his *Ministry* and *baptisme* come in, mine shall go out; and the *Ministry* of the *Son* shall swallow up the *Ministry* of the *servant*, as the *Sun-light* doth the *Moon-light*; and the *baptisme* of *fire* shall devour the *baptisme* of *water*; and his *Spirit-baptisme*, by degrees shall put an end to my *water-baptisme*: And therefore *Paul* (as you have heard) after he had used *this baptisme* twice or thrice, quite forbore it, and yet planted many *Churches* of *Christ*; and so probably by degrees did other *Apostles* too; for they knew, that *Christs baptisme* included *Johns*, and was fully sufficient of it self without it; and therefore we finde *Paul* teaching in *Christs Kingdome* but *One baptisme*, and this the *baptisme* of the *Spirit*, *Ephes. 4.* from which the *Church* of the *New Testament*, both of *Jews* and *Gentiles*, was to take its *beginning*, and not from *outward elements*, or *water-washing*.

Wherefore seeing these things are so, the *Anabaptists* have extremely mistaken, who have made their *water-washing* so essential a work of the *New Testament*, that they would neither *hear the Word*, nor have *Christian Communion* with any one that was not so washed; yea though they were convinced touching them, that they had received the *Spirit*: this, I say, hath been the great error of very many honest and well-meaning people through misunderstanding the *Word*, to make washing with *material water* so necessary a thing in *spiritual worship*, yea and more essential to the *communion of Saints*, then the very *Spirit* it self, whom I do not therefore judge, but pity.

And this much for *water-baptisme*, which was *Johns* and belonged only to that *middle Ministry*, betwixt the *Prophets* and *Christ*.

Now the other *Baptisme* I am to speak of, is *Christs*, which is *spirit* or *fire-baptisme*; and this is the *one* and *only Baptisme* of the *New Testament*, as we find *Paul* affirming, *Eph. 4. 6.* where he saith, that in *Christs Kingdome*, where is but *one body*, and *one spirit*

Christs Baptisme or fire-Baptisme.

spirit, and one hope of our calling, and one Lord and one Faith, there is also but $\epsilon\nu\ \beta\alpha\pi\tau\iota\sigma\mu\alpha$, one Baptism; and this is the Baptism of the Spirit, as the Apostle elsewhere shews, saying, 1 Cor. 12. 13. For by one spirit we are all baptized into one body, and have been made all to drink into one spirit.

*when it began
in the Christian
Church.*

Now this Spirit-Baptism did not go along with Iohns water-Baptism, but followed it about four years after (as you have heard) and as appears by the forementioned place of Christ, *Act. 1. 5.* where he tells his Disciples, saying, *Iohn verily baptized with water, but ye shall be baptized with the Holy Spirit, not many dayes hence;* and this Promise of Christ and of the Father was fulfilled at the day of Pentecost, when the Apostles being all met together, there came a sound from heaven as of a mighty rushing wind, and it filled the house where they were sitting, and there appeared unto them cloven tongues like as of fire, and it sate upon each of them, and they were all filled with the Spirit, &c. Here was the first beginning of Christs, or Spirit-Baptism, for it began not till after the Ascension of Christ into heaven, and his sitting down on the Throne of God; and Iohn the Apostle also witnesses to this, *Chap. 7.* saying, *The Spirit was not yet given, because Christ was not yet glorified;* but as soon as he was glorified, then did he begin to baptize with the Spirit, not the Apostles onely, but also the Jews and Gentiles; and all sorts of people that did believe in his Name through the word of the Gospel: So that then Christs Baptisme began to take place, and to prevail, as you may see *Acts 8.* When the apostles that were at Jerusalem had heard that Samaria have received the word of God by the preaching of Philip, they sent unto them Peter and John, who when they were come down, prayed for them that they might receive the Holy Spirit, for as yet he was fallen on none of them; (only, saith the Text, they were baptized in the Name of the Lord Jesus, i. e. they had onely been baptized with Iohns Baptism, who onely baptized with water, saying, that they should believe on Christ that was to come after: for Iohns Baptism was yet usual, inas-much as Christs Baptism was but new begun.) Then did the apostles lay their hands on them, and they received the holy Spirit: So that here now was the Progress of Spirit-Baptism. And after, when Peter preached to Cornelius and his family and friends, the

Holy

*The progress of
it.*

Holy Spirit fell upon them, Act. 10. And Peter gives this account to those of the Circumcision at Jerusalem, Act. 11. 15. And as I began to speak, the Holy Spirit fell on them, as on us at the beginning; then remembered I the words of the Lord how that he said, John indeed baptized with water, but ye shall be baptized by the Holy Spirit: so that Peter evidently declares, the gift of the Spirit by the Ministry of the Gospel, to be the Baptism of Christ or the Baptism of the Holy Spirit and Fire, which Christ promised at his Ascension into heaven.

And this is the *only Baptism* wherein *all the Church* of the *New Testament* are to partake with *Christ*, I say not the *Baptism of water*, but of the *Spirit*; *He and we drinking into one Spirit*, and the same *Spirit* descending on *Us* as did on *Him*. The pouring out of the *Spirit* on the *flesh of Christ*, was his *New Testament-Baptism*, and it is ours too; and all our *true* and *sound comfort* and *happiness* lies in *this*, that *we* are *baptized* with the same *Spirit* that *He* was; for it would be as little *spiritual comfort* to be dipped in the *same water* with *Christ* as to *eat* with him at the *same table*, or to *drink* with him in the *same Cup*, or to go along with him in the *same ship*, as *Judas* did, and divers of the *unbelieving Jews*; but to *drink* with him into *one Spirit*, is to partake of *one flesh* with him, and to be *one Christ* with him; and this is a *Comfort* indeed.

Now the *Outward Instrument* of *Christs*, or *Spirit-Baptism* is not *Material water*, but the *Word*, as *Christ* shewes, *Mat. 28.* where he saith, *Teach and baptize*, shewing that *teaching the Word* is the outward meanes of *baptizing* with the *Spirit*. And againe, *Joh. 17.* *Now are ye clean through the Word*, not which *Moses*, but which *I have spoken to you* (and therefore is the *Gospel* called the *Ministration* of the *Spirit*, because it proceeds from the *Spirit*, and communicates the *Spirit*, and *Christ* baptizes with the *Spirit* through the *Ministration of the Spirit*, which is the preaching of the *Gospel*) and *Eph. 5. 26.* *Christ gave himselfe for his Church, that he might sanctifie and cleanse it* τὴν ἑκκλησίαν ἡν ἡμεῖς ἡμεῖς, *with the washing of water by the Word*; that is, *Christ* cleanses his *Church* by such a washing of *water*, as is brought about by the *Word*, and the *water* with which the *Word* washes in the *Spirit*, for by the *Word* the *Spirit* is given, and the

In this Baptism
all the true
Churchs partake
with Christ.

The outward
Instrument of
this Baptism is
not water but
the Word.

Word cleanses by the *Spirit*, and the *Spirit* by the *Word*: and therefore it is also said, 1 Cor. 7. 1. *Having these promises, let us cleanse our selves from all filthiness of flesh and spirit.*

From all this it appears, that *Spirit-Baptism* is not to be performed by *Water* but by the *Word*, and no man under the *New Testament* receives the *Spirit* through the *Baptism* of *water*, but through the *Ministry* of the *New Testament*, which is the onely *Ministration of the Spirit*.

To conclude, this *Baptism* of the *Spirit* that is performed onely by the *Word*, is that *Baptism* of which so many excellent things are spoken in the *New Testament*. As,

1 This *Baptism* of the *Spirit* gives a new *Nature*, and this *Nature* is a *Divine Nature*, or the *Nature of God*; and hence it is said, *Except a man be born of water and the Spirit*; so that the *Baptism* of the *Spirit* gives a new *Birth*, and so a new *Nature*: and again, *That which is born of the Spirit is Spirit*; so that the *Baptism* of the *Spirit* makes us *Spirit*, and through the *Baptism* of the *Spirit*, we become that which the *Spirit* it self is: and so the true foundation of *Christianity* begins from *Faith* and the new creature, and not from *water-washing*.

2 This *Baptism* gives a new *Name*, not *John* or *Thomas*, &c. but as *Christ* saith, Rev. 3. 12. *I will write upon him τὸ ὄνομα μου τὸ καὶνόν* my new name; our own name, is *sin*, and *ignorance*, & *pride*, and *injustice*, and *envy*, and *covetousness*, and *uncleanness*, and *all evil*, and this is the name which the first *Adam* wrote upon us; but the name the second *Adam* writes on us, is *righteousness*, and *holiness*, and *truth*, and *love*, and *meekness*, and *wisdom*, and *all good*, and this is the name the second *Adam* writes on us, or his own new name; for *Christ* himselfe was baptized by the *Spirit* into the name of *God*, that is, was taken up into *God*, and the things of *God*, which are *Himself*, as into the *truth* *wisdom*, *justice*, *mercy*, *power*, &c. and all the whole *flesh* or *humanity* of *Christ*, even all his *Members* are baptized into the same name of *God* with *Him*, and so are called by his new name; so that this name of *Christ*, this new name which is given us by *God* through the *Baptism* of the *Spirit*, is infinitely better then that name which is given us by *Parents* or *Godfathers* in *Water-Baptism*.

3. *Christ's Baptism* translates us into a new *World*: *Except a man*
be

The excellent advantage of this Spirit-Baptism.

1 It gives us a new Nature.

2 It gives us a new Name.

be born of that Water, which is the Spirit, he cannot enter into the Kingdome of God: no man can possibly enter into the Church of the new Testament, which is the Kingdom of God, but through the Baptisme of the Spirit; the Baptisme of the Spirit makes a new creature, and this new creature enters into a new world, which is the new Jerusalem that comes down from God out of heaven.

4. Spirit-Baptisme inables us to the same work with Christ that is, to the Ministry of the new Testament, saith Christ, the Spirit of the Lord is upon me. for he hath anointed me to preach, Isa. 61. 1. and he began his Ministry from his Spirit-Baptisme, which did immediately follow his Water-Baptisme, but was in no sort one Baptisme with it; and having through the opening of the heavens, received the Spirit which taught him the name of God, he presently began to teach the name of God to others, and Christ himself was not a Minister of the new Testament but through the Baptisme of the Spirit. Now all Believers that are anointed with him in his Unction, or, which is all one, are baptized with him in one Baptisme of Spirit, are anointed and baptized to the same Ministry: for the anointing of the Spirit is the teaching of God, & they that are taught of God themselves, ought also to teach others; and the Spirit of Christ is the Spirit of Prophecy, and they that have received that spirit must prophesie, as it is written, *It shall come to pass in the last daies. that I will poure out my spirit upon all flesh, and your sons and daughters shall Prophecie*; which verily place Peter, Act. 2. applies to the Baptisme of the Spirit; so that this Spirit-Baptisme of Christ, make all Prophets that partake of it.

5. Spirit-Baptisme makes all those One with Christ the Head, who partake of it, Gal. 3. 27. *As many as have been baptized into Christ have put on Christ*; so that by the true Baptisme of the new Testament we do actually put on Christ, and are made one with Christ, and this is not done by any water-washing, but by the Spirit; for through the gift of the Spirit onely are we made one flesh with Christ, yea through this we necessarily become one Spirit with him too, as it is said, *He that is joyned to the Lord is one spirit*; so that not through water but Spirit-Baptisme do we put on Christ, the spirit carrying Us into Christ, and bringing Christ into Us, and being one and the same Spirit in both; and this is truly to be baptized into Christ.

3 Translates us into a new world.

4 Inables us to the same work with Christ.

5 Makes us one with Christ the Head.

And so it makes
us to partake
with him.

1 Of his death.

2 Of his Resur-
rection.

6 It makes us
one with the
Church the
body.

Now this Baptisme that makes us *one* with *Christ*, makes us to partake both of his *Death* and *Resurrection*.

1. Through Baptism of the Spirit we are dipt into the death of Christ. Rom. 6. 3, 4. Know ye not, that so many of us, as are baptized into *Iesus Christ*, are baptized into his death? and this is, as the Apostles unfolds it, vers. 6. The crucifying of the old man with him, that the body of sin may be destroyed, that henceforth we should not serve sin: and all this is done, not through any water-washing, but through the gift of the Spirit, for it is through the Spirit only that we are able to mortifie the deeds of the flesh, and nothing but the presence of the Spirit in us is the destruction of sin; so that the Spirit of Christ baptizes us into the death of Christ.

2 Spirit-Baptisme makes us partakers of his Resurrection as well as of his Death, yea therefore do we die with him, that we may live a better life, Rom. 6. 4. Therefore are we buried with him by baptism (that is, Spirit-Baptism) into death, that like as Christ was raised up from the dead by the glory of the Father, i.e. the Spirit, so should we also live in newness of life; for if we have been planted together in the likeness of his death, we shall be also in the likeness of his Resurrection. Where you see, that the same baptism of the Spirit that makes us die with Christ, doth also quicken us into his Resurrection, and deprives us of our own life, not that we may remaine dead, but that it may communicate to us a better life then our owne, even the life of Christ himself, that wee who are men may live the very life of the Son of God in our own soules and bodies, and may be quickned with him, and raised up with him, and set in heavenly places in him.

6. As Spirit-baptisme makes us One with Christ the Head, so with the Church the body, 1 Cor. 12. 13. For by one spirit are we all baptized into one body, whether we be Jews, or Gentiles, whether we be bond or free, and have been all made to drink into one spirit; so that by drinking into one Spirit with the Church, we become one body with it, and no otherways: I say, not by being dipt into the same water, but by receiving the same Spirit do we become one body with the Church, and it is not the being of one judgment or opinion, or form, or the like, that makes men one true Church or body of Christ, but the being of one Spirit; and there are no more of that Church, which is the body of Christ, then they that are baptized with that one Spirit of Christ.

7 Spi-

7. Spirit-Baptism it truly washes and cleanses from sin : What water-baptisme doth in the signe; this doth in the truth, even cleanses from all carnal and spiritual filthiness : and no man is cleansed from sin but by the washing of the Spirit, the pouring forth of the Spirit on all flesh, is the killing of sin in all flesh, 1 Cor. 6. 9, 10, 11. Neither fornicators, nor Idolaters, nor Adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdome of God; and such were some of you, but ye are WASHED, but ye are sanctified in the Name of the Lord Jesus Christ by the SPIRIT of our God: so that Spirit-Baptisme cleanses from all sin whatever it is; and there is no man cleansed from sin, but through this Baptisme.

7 It cleanses from sin.

And againe, Ephes. 5. 26, 27. Christ gave himself for the Church, that he might sanctifie and cleanse it with the washing of water by the Word, that he might present it to himself a glorious Church, not having spot, or wrinkle or any such thing, but that it should be holy and without blemish; and nothing doth thus purifie the Church till it be without spot, wrinkle, or blemish, and till it be perfectly holy, but the Baptisme of the Spirit. And therefore, though the Baptisme of John was administred but once, yet the Baptisme of Christ is a continued baptisme, for as long as corruption is in the flesh, the baptisme of the spirit is in use: So that the nature and life of a Christian are under a constant and continuall baptisme, God every day pouring forth his spirit upon a believer, for the purifying and sanctifying of him, and making him meet for the immediate presence of God, whither no unclean thing comes, nor the least uncleanness in any thing.

8. Spirit-baptism saves; whatever in us is washed with the Spirit, is saved as well as sanctified; and how much any one hath received of the spirit, so much is he already saved: Tit. 3. 5. According to his mercy he hath saved us by the washing of regeneration, and renewing of the Holy Spirit, which he shed on us abundantly through Jesus Christ our Saviour: where the Apostle teaches us how God saves, and that is not by Johns baptisme or water-washing, but by the laver of Regeneration, which is the renewing of the Holy Spirit, poured on us abundantly through Christ; so that he calls the baptisme of the Spirit, the laver of Regene-

8 It saves.

Regeneration, such a *laver* as renews the *old nature*, yea and begets a *new one*, so that a man through *this baptisme* is wholly *changed*, not in a few good *works*, but in his *whole nature*, and from his *newness of nature* flowes *newness of life*, so that he is no more as he *was*, but *is*, and *lives*, and *loves*, and *thinks*, and *speakes*, and *acts* otherwaies then he was *want*; and this cannot be the work of *Water* in any *measure*, but wholly of the *Spirit*; for where men are destitute of the *Spirit*, though washed with *water* a thousand times, there is no *change of nature* in them; but the change of *nature* wrought by *Spirit-baptisme*, is so much *present salvation*, even in this *present world*. There is another Scripture witnesseth the same thing, and it is 1 Pet. 3. 20. *A few* (that is, eight soules) *were saved by water*, to which figure *baptisme* answering, *doth now also save us*, not that whereby the filth of the flesh is cast away, but whereby a good conscience answers well to God by the Resurrection of Jesus Christ. Peter having said that *baptisme* answers to the flood, and *saves the Church* now, as the flood did the Church *then*, yea saith he, but I mean not the *outward baptisme*, or the *washing away of the filth of the body*, but the *answer of a good conscience towards God by the Resurrection of Jesus Christ*: which place is difficult; but I thus conceive it. The efficacy of Christs Resurrection is the gift of the *Spirit*, and the *spirit of Christ* in a believer rectifies his Conscience, and makes it good, so that it can return a *sweet answer* to God upon every word of his; for the *worke of the Spirit* in the heart, answers every word of *faith* spoken from God; particularly it can say to God, I was indeed *filthy and unclean* throughout, but I am now *washed, and justified and sanctified* in the Name of the Lord Jesus, and by the *Spirit of my God*; and this *Spirit-baptisme* is that that *saves*, and not the *water*, which puts away the filth of the flesh onely, but *leaves the filth of the Spirit* as much as ever,

Peter puts an end to the Baptisme of the flesh, as Paul to the Circumcision of the flesh.

So that in this place Peter puts an end to *baptisme* in the flesh as Paul, Rom. 2. 28. puts an end to *Circumcision* in the flesh, saying. He is not a Jew which is one outwardly, neither is that *circumcision* which is outward in the flesh, but he is a Jew which is one inwardly, and *circumcision* is that of the heart in the spirit, and not in the letter, whose praise is not of men, but of God: that is, saith Paul, in the Kingdome of Christ, where all things are spiritual, Cir-

circumcision in the spirit puts an end to *circumcision in the flesh*; and in the same Kingdom of Christ saith Peter, *Baptism in the spirit* puts an end to *Baptism in the flesh*; for he is not a *Christian* who is one *outwardly*, neither is that *Baptism* which is *outward* in the *flesh*, but he is a *Christian* who is one *inwardly*, and *Baptisme* is that of the *heart* in the *spirit*, & not in the *letter*, whose praise, also, is not of *men*, but of *God*. For under the *Gospel*, which is the *ministration* of the *Spirit* (as ye have been oft minded) we can find nothing among all *outward* things, through the *use* and *exercise* whereof we may attaine the *cleanness* and purity of *righteousness* in our *Natures*; and therefore Christ hath put an end to all *outward*, *carnal*, and *earthly* things of the *first Testament*, by the *inward*, *spiritual*, and *heavenly* things of a *second* and better *Testament*; and by his own *death* and *resurrection* onely, not *without* us, but *within* us, through the *power* and *efficacy* of his *Spirit*, all the *Baptism* of the new *Testament* is *fully* and perfectly performed.

And thus in all these particulars you see the infinite excellency and glory of the *Spirit-Baptisme* above *water-Baptisme*, and this onely is *sufficient* in the daies of the *Gospel*, as being the *true* and proper *Baptisme* of the *New Testament*: for as *Christ* himselfe onely is *sufficient* to the *faithful* without *John*, though *John* were of use in this season to point out *Christ*; so the *Baptisme* of *Christ* onely is *sufficient* to the *faithfull* without the *Baptisme* of *John*, though the *Baptisme* of *John* were of use in its season, to point out the *Baptisme* of *Christ*; and the *Baptist* himself was of this *Judgement*, who said to *Christ*, *I have need to be baptized of thee*; which he meanes not of *water-Baptism*, (for so *Christ* himselfe (as you have heard) did not baptize) but of the *Baptisme* of the *Spirit*, and so the *Baptist* himself, who was never baptized with *water*, neither by *Christ*, nor the *Apostles*, nor *any body* else, yet was baptized with the *Spirit*, and the *Baptisme* of the *Spirit* was sufficient for the *Baptist*, without any *Water-Baptism*; and so *Christ's Spirit-Baptisme* by the *Word*, is *sufficient* for all the *faithfull* now, without *Iohns water-Baptisme*; for he that is *truly washed* from all filthiness of *flesh* and *Spirit*, and hath the *Holy Ghost* in him to *renew* his *nature*, and to *conform* him exactly to *Christs owne image*, and to work him in this present *world* into the true *similitude* of *heaven*, and to be in him a *foundation* of *water*,
springing

Spirit Baptisme only is sufficient in the daies of the Gospel.

springing up unto everlasting life, what need hath he of cold materiall water to be poured on his body. Under the pretence of any signe whatever, either of *Moses* or *John* whenas, he hath the *truth*, *substance*, and *heavenly thing* it self?

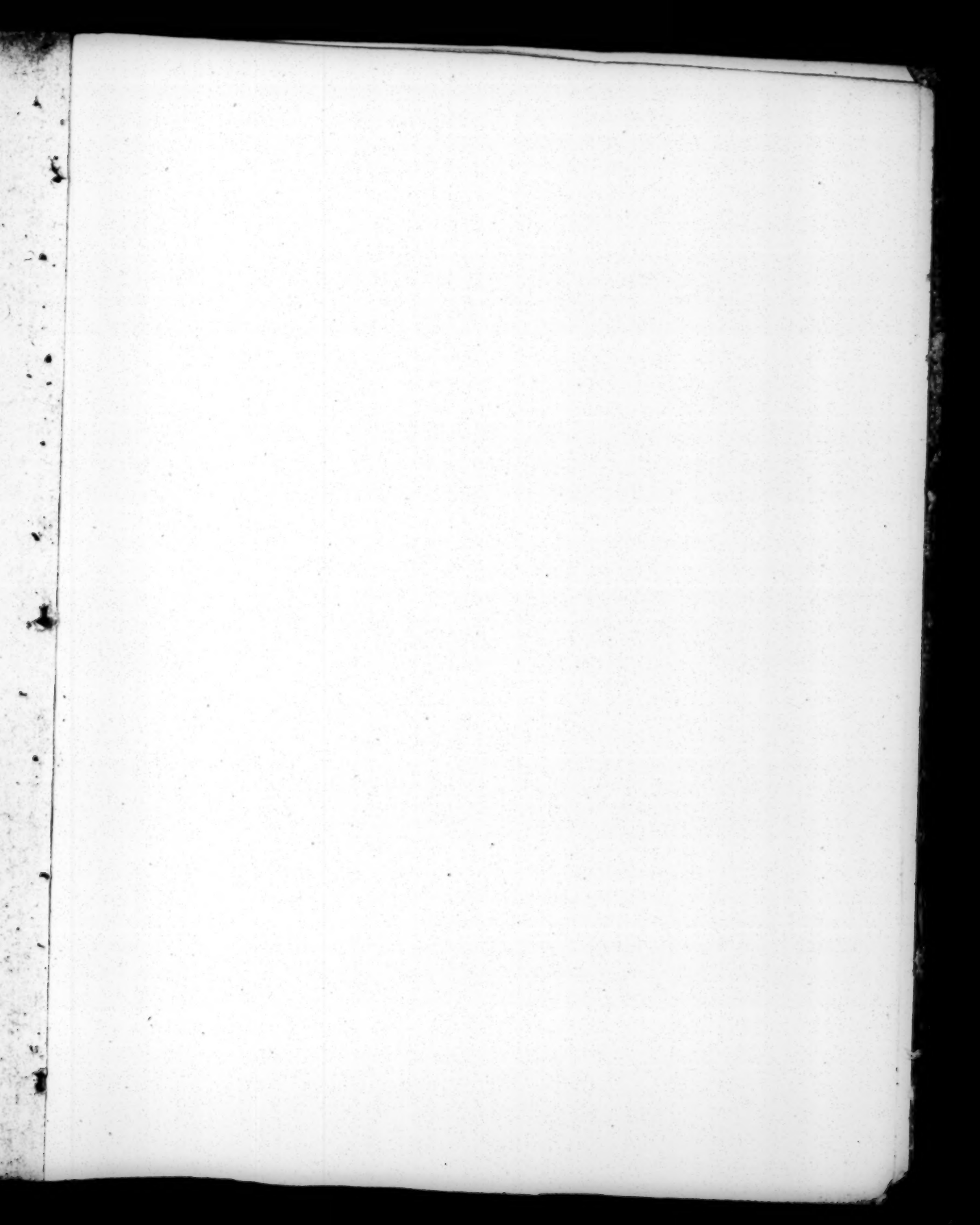
Now this, it may be, may seem *strange* and *dangerous* to some of *low*, and *fleshly*, and *customary* Religion; but let all such (if it be possible) consider, that where the *substance* comes, the *shadow* is at an end, and the *ceremony* where the *truth* comes, and the *creature* where *God* comes: And if they understand not this for the *present*, I hope they may understand it *afterwards*; for we speak not at *uncertainties* is this point, but *what we have* in some measure *seen*, and *felt*, and *handled of the word of life*, that we deliver to you, that ye may have fellowship with us; and truly our fellowship is with the *Father*, and his *Son Jesus Christ*, through the *Spirit*.

FINIS.

Isa. 58. 12.

And they that shall be of thee (i.e. of the Church that is born of the Spirit) shall build the old waste places, (made such by the Church that is borne of the flesh) thou shalt raise up the foundations of many generations (by the cleare revealing of Christ, his Kingdome, and all his things, according to the ministration of the Spirit) and thou shalt be called the Repairer of the breach, the Restorer of paths to dwell in. (Here Christ writes upon the fore-mentioned Church his own new Name.)

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